

Iniunctions geuen
by the Queenes Maiestie, as well
to the Cleargie, as to the Laitie of
this Realme.



He Quee-
nes most Royall
Maiestie, by the
aduise of herre
moste Honoura-
ble Counsaile, in-
tendinge the ad-
uaucemente of
the true Honour
of almighty God,
the suppressioun
of Superstition
thorowe all her
highnesse Realms
and Dominions, and so plante true Religion, to the
extirpation of all Hypocrisie, enormities, and abuses,
(as to her duetic appertaineth) doeth minister vnto
her louing Subiectes these godlye Iniunctions, heere-
after following. All which Iniunctions, her highnesse
willeth and commaundeth her louing Subiectes obedi-
entlye to receiue, and truelie to obserue and keepe,
euerie man in theit offices, degrees, and states,
as they will auoide her highnesse displea-
sure, and the paines of the
same hereafter ex-
pressed.

(.)



Eniunctions.



HE fyrst is, that all

^I
w^hich is
foraigⁿe au-
thoritie.

Deanes, Archdeacons,
Parsons, Vicars, and all
other Ecclesiasticall per-
sons, shall faithfully keepe
and obserue, and as farre
as in them maye lye, shall
cause to bee obserued and

kept of other, all and singuler Lawes and Sta-
tutes made for the restoring to the Crowne the
antient iurisdiction ouer the state Ecclesiasti-
call, and abolishing of all forraigne power, re-
pugnaunt to the same. And furthermore all Ec-
clesiasticall persons hauing Cure of soule, shall
to the vttermost of their witts, knowledge, and
learning: pure lie and sincerely, and without any
colour or dissimulation, declare, manifest, and o-
pen foure times every yeere at the least, in their
Sermons and other Collations, that all vsur-
ped and forraigne power, hauing no establishe-
ment nor ground by the lawe of **GOD**, is for
moſte iust causes taken awaye and abolished:
and that therefore no manner of obedience and
subiection within her highnesse Realmes, and
Dominions, is due vnto any ſuche forraigne
power. And that the Queenes power within hir
Realmes and Dominions, is the highest power
vnder **GOD**, to whom all men within the same
Realmes and Dominions by Gods Lawes owe
moſte loyaltye and obedience, afore and aboue

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all other powers and potentates in earth.

Images, 2 Besides this, to the intent that al superstition
107 and hipocrisie crepte into diuers mens hartes,
may vanish away, they shall not set forth or ex-
tol the dignity of any Images, reliques or mira-
cles, but declaring the abuse of y^e same, they shall
teach, that al goodnesse, health, and grace, ought
to be both asked and looked for only of God, as
of the very authour and giuer of the same, and
of none other.

*A Sermon
every month* 3 Item, that they the persons aboue rehearsed,
shall preache in their churches, and euery other
cure they haue, one Sermon euerie month of
the yere at the least, wherein they shal purely and
sincerely declare the word of God, and in the
*Workes of
faith,* same exhort their hearers to the workes of faith
as mercy, and charitie, specially prescribed, and
commaunded in scripture, and that the workes
*Workes of
mans deuise,* deuised by mans fantasies besides scripture (as
wandring of pilgrimages, setting vp of Candel
praying vpon beades, or such like superstition)
haue not only no promise of reward in scripture
for doing of the: but contrariwise great threat-
nings and maledictions of God, for that they
be thinges tending to idolatry and superstition,
which of all other offences, God almightie doth
most detest and abhorre, for that the same dimi-
nishe most his honour and glory.

*Quarter
Sermon, or
Homilie,* 4 Item, that they the persons aboue rehearsed,
shall preach in their owne persons ouce in euery
quarter of the yere at the least, one Sermon, be-
ing licensed specially therevnto, as is specified
hereafter.

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hereafter: or else shall read some Homily prescribed to be vsed by the Queenes authoritie, euery Sunday at the least, vntlesse some other Preacher sufficiently licensed, as hereafter chaunce to come to the Parish for the same purpose of preaching.

Item, that euery holy day through the yeare, when they haue no sermon, they shal immediately after the Gospel, openly and plainely resite to their Parishioners in the pulpit, the Vater noster, the Creede, and the ten commaundementes in english, to the intent the people may learne the same by hart, exhorting all parents and householders, to teach their children and seruantes the same, as they are bound by the law of God and conscience to doe.

Also that they shall prouide within three monethes next after this visitation, at the charges of the parish, one booke of the whole Byble of the largest volume in English: and within one xii. monethes next after the said visitation, the Paraphrases of Erasmus also in English vpon the Gospel, and the same set by in some conuenient place within the saide Church that they haue cure of, where as their parishioners, maye most commodiously resort vnto the same, and reade the same, out of the time of common Seruice. The charges of the Paraphrases shalbe by the parson or Proprietarie, and parishioners, borne by equall portions, and they shall discourage no man from the reading of any parte of the Byble, either in Latine or in English, but shall

5

The Vater
noster, creede
& ten com-
maundments.

6

The Byble
and Para-
phrases.

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rather exhozte euerye person to reade the same with great humilitie and reuerence, as the verie lively word e of GOD, and the speciall foode of mans soule, whiche all Christian persons are bound to imbrace beleue, and followe, if they looke to be saued, whereby they may the better know their dueties to God, to their soueraigne Lady the Queene, and their neighbour, euergently and charitably exhorting them, and in his Maiesties name straightly charging and commaunding them, that in the reading thereof, no man to reason or contend, but quietly to heare the reader.

7
Haunting of
Alehouses
by Ecclesi-
asticall per-
sons.

Also, the said Ecclesiasticall persons, shall in no wise at any vnlawfull time, nor for any other cause, then for their honest necessities, haunte or resort to any Tauerne, or Alehouses. And after their meates they shall not giue themselues to drinking or ryot, spending their time idly by day or by night, at Dice, Cards, or Tables playing, or any other vnlawful game, but at all times as they shall haue leisure they shal heare or read somewhat of holy scripture, or shall occupy themselves with some other honest studie or exercise, and that they alwayes doe the thinges whiche appertaine to honestie, and indeuour to profite the common wealth hauing alwaies in minde that they ought to excel al other in puriety of life, and should be examples to the people to liue wel and Christianlie.

8
Preachers
not licensed.

Also, that they shall admit no man to preache within any their cures, but such as shall appeare

vmq

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unto them to be sufficiently licensed therunto by the Queenes maiesty, or the Archbishop of Canturburie, or the Archbishop of Yorke, in eyther their Prouinces, or the Bishop of the Diocesse, or by the Queenes Maiesties Visitors. And suche as shalbe so licensed, they shall gladlie receiue, to declare the word of God at conuenient times, without any resistance or contradiction. And that no other be suffered to preach out of his owne cure or parish, then such as shalbe licensed as is aboue expressed.

Also, if they do or shall know any man within their parish, or else where, that is a letter of the worde of God to be read in English, or sincerely preached, or of the execution of these ⁹ *Letters of the word.* Queenes maiesties Iniunctions, or a fauor of any vsurped and forraigne power, now by the lawes of this realme iustly reiected and taken away, they shall detect and present the same to the Queenes Maiestie, or to her counsaile, or to the Ordinarie, or to the Iustice of peace next adioyning. *Fauctors of the vsurped power.*

Also, that the Parson, Vicar, or Curate, and Parishioners of euery Parishes within this Realme, shall in their Churches and Chappels keepe one booke or Register, wherein they shall write the day and yeare of euery wedding, christening and buriall, made within the Parishes for their time, and so euery man succeeding them likewise: and also therein shall write ¹⁰ *A Register.*

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write euery persons name that shall be so wedded christned, and buried. And for the safe keeping of the same booke, the Parish shalbe bound to provide of their common charges, one sure Coffer with two lockes and keyes, whereof the one to remaine with the Parson, Vicar, or Curat, and the other with the Wardens of euery Parishes Church or Chappell, wherein the saide Booke shalbe layde vp. Which Booke they shall euerie Sunday take forth, and in y^e presence of the said wardens, or one of them, write and record in y^e same all the weddinges, christninges, and burialles, made the whole weeke before: and that done, to laye vp the booke in the said coffer, as afore, and for euery time y^e the same shalbe omitted, the party that shalbe in the fault therof, shall forfeit to the saide Church. iii s. iiii. d. to be employed the one halfe to the poore mens boxe of that parishes, the other halfe towardes the repairing of the Church.

II
Distribution
of the tenth
part.

Furthermore, because the goods of the Church are called the goods of the poore, & at these times nothing is lesse seene then the poore to be sustained with the same: all Parsons, Vicars, Pensionaries, Prebendaries, and other beneficed men within this Deanrie, not being resident vpon their benefices. which may dispend yearly twenty poundes or aboue, either within this Deanrie, or else where, shall distribute heereafter among their poore Parishioners,

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or other inhabitants there, in the presence of the Churchwardens, or some other honest men of the parish, the fourtieth part of the fruites and reuenues of their saide Benefice, least they bee worthilie noted of ingratitude, which reseruing so many partes to themselves, cannot vouchsafe to impart the fourtieth portion thereof among the poore people of that Parish, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spring, the more for the execution of the premises, every Parso, Vicar, Clarke, or beneficed man within this Deanry, hauing yearely to dispende in benefices and other promotions of the Church an hundred poundes, shall giue. iii. li. vi. s. viii. d. in exhibition to one scholler in any of the Uniuersities, and for as many. C. li. more as he may dispend, to so many schollers more shall giue like exhibition in the Uniuersitie of Oxford or Cambridge, or some Gramer Schole, which after they haue profited in good learning, maye be partners of their Patronages, cure, & charge, as well in preaching, as otherwise in executing of their offices, or may, when neede shalbe, otherwise profite the common weale with their counsaile and wisdom.

Also that all Proprietaries, Parsons, Vicars & Clerks, hauing Churches, chappels, or Mansions within this Deanrie, shall bestow yearely hereafter vpon the same Mansions, or Chancellors of their Churches, being in decay, the fifth part of that their benefices, till they be fully re-

Iniunctions.

payed, and shall alwaies keepe and maintaine in good estate.

14 Reading of
the Iniuncti
ons. Also, that the said Parsons, Vicars, & Clerks, shall once every quarter of the yeare reade these Iniunctions giuen vnto them, openlie and delib-
berately before al their parishioners at one time, or at two seuerall times in one day, to the intent that both they may be the better admonished of their duetie, and their said parishioners the more moued to follow the same for their part.

15 Payment of
Tythes. Also, for as much as by lawes established, every man is bound to pay his Tythes: no man shall by colour of duetie omitted by their Curats, deteine their tithes, and so requite one wrong with another, or be his owne iudge, but shall trulye pay the same, as he hath ben accustomed to their Parson, Vicars, and Curates, without any restraint or diminution. And such lack and default as they can iustly find in their Parsons and Curates, to cal for reformation therof at their Ordinaries, and other Superiours, who vpon complaint and due prooffe thereof, shall resourne the same accordingly.

16 The new
Testament &
Paraphra:
ses. Also that every Parson, Vicar, Curate, and stipendarie Priest, being vnder the degree of a maister of Arte, shall provide & haue of his owne within three monet hes after this visitation, the new Testament both in Latine & in Englishe, with Paraphrases vppon the same, conferring the one with the other. And the Bishoppes and other ordinaries by themselves or their officers, in their synodes and visitations, shall examine the

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the said ecclesiasticall persons; how they haue profited in the study of holy scripture.

Also, that the vice of Damnable Dispaire may
be clearely taken away, and that firme beleefe
and stedfast hope may be surely conceiued of all
their parishioners, being in any daunger, they
shall learne and haue alwaies in a redines, such
comfortable places, & sentences of scripture, as
do set foorth the mercie, benefits, and goodnesse
of almightie God, towards all penitent and be-
leeuing persons, that they may at al times when
necessitie shall require, promptly comforte their
flocke with the liuely word of God, which is the
onely stay of mans conscience.

Also, to auoid all contention and strife which heretofore hath risen among the Queenes Maiesties Subiects in sundry places of her realms and Dominions, by reason offond curtesie, and challenging of places in procession, and also that they maye the more quietlie heare that whiche is sayde or songe, to their edifying, they shall not from hencefoorth in anye Parische Church, at any time vse any Procession about the Church or Churchyarde, or other place, but immediately before the time of Communion of the Sacrament, the Priestes, with other of the Quyer, shall kneele in the midst of the Church, and sing or say plainly and distinctlye, the Letanie which is set forth in Englishe, with all the Suffrages folowing, to the intent þ people may heare and answere, and none other procession.

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cession of Letanie to be had by wode, but the saide Letanie in english, adding nothing thereto, but as it is now appointed. And in Cathedrall or Collegiat Churches, the same shall be Done in such places, and in such sorte, as our Commisstaoners in our visitation shall appoint. And in the time of the Letany, of the common prayer, of the Sermon, and when the priest readeth the scripture to the parishioners, no manner of persons, without a iust & vrgent cause, shall vse any walking in the Church, ne shall depart out of the Churche: and all ringing and knolling of belles shalbe vtterly forborne for that time, except one bell in conuenient time to be rong or knolled before the Sermon. But yet for the retaining of the perambulation of the circuites of parishes, they shal once in the yere at the time accustomed with the Curate and the substantiall men of the parish, walke about their parishes as they were accustomed and at their returne to the Churche, make their common prayers.

Let hearing
of diuine
seruice.

¹⁹ Provided, that the Curate in their saide common perambulations, vsed heretofore in the dayes of Rogations, at certaine conuenient places, shall admonish the people to giue thanks to God, in the beholding of Gods benefites, for the increase and abundance of his frutes vpon the face of the earth, with the saying of the Cnt. Psalme: Benedic anima mea. &c. or such like. At which time also the same Minister shall inculke these or such sentences; Cursed be he ywhich tran-

perambula:
tion of pa:
rishes.

nareth

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stateth the boundes and doiles of his Neighbour. Or
such other order of prayers as shall be heereafter
appointed.

Item, all the Queenes faithfull and louing
subiectes, shall from hencefourth celebrate and
keepe their holy day according to Gods holy wil
and pleasure, that is, in hearing the word of God
read and taught, in priuat and publike prayers,
in knowl:ding their offences to God, & amen-
dement of the same, in reconciling them selues
charitably to their neighbors where displeasure
hath bin, in oftentimes receiuing the commun-
ion of the verie body and bloud of Christ, in visi-
ting of the poore and sick, vsing all sobernesse
and Godly conuersation, yet notwithstanding,
all Parsons, Vicars, and Curats, shal teach and
declare vnto their Parishioners, that they may
with a safe and quiet conscience, after their com-
mon prayer in the time of Haruest labour vpon
the holy and festiuall dayes, and saue that thing
which God hath sent: and if for any scrupulositie
or grudge of conscience, men shoulde superstiti-
ously abstaine from working vpon those dayes,
that then they shoulde greuously offend and dis-
please God.

20
Spending of
the holy day.

Also, for as much as variannce and contenti-
on is a thing that most displeaseth GOD, and
is most contrary to the blessed Communion of
the body and bloud of our sauour Christ, Curats
shall in no wise admit to the receiuing thereof,
any of their cure and flocke, which bee openlye
knowne

21
Open conten-
tions to be re-
conciled or
penite.

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knowne to liue in sinne notorious withoute repentance, or who hath maliciously and openly contended with his neighbour, vnlesse the same doe first charitably and openly reconcile himselfe againe, remitting all rancour and malice, whatsoever controuersie hath bene bet weene them. And neuerthelesse their iust titles & rightes they may charitably prosecute before such as haue authoritie to heare the same.

22 Also that they shall instruct and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable Ceremonies of the church, commaunded by publique authoritie to be obserued.

23 Also, that they shall take away, utterly extinct and destroy all Shrines, couering of Shrines, all Tables, Candlesticks, Trundalles, and rolles of waage, pictures paintinges, and all other monuments of fained myracles, pilgrimages, idolatrie and superstition, so that there remaine no memory of the same in walles, glasse windowes or else where, within their churches and houses, preserving neuerthelesse, or repairing both the walles and glasse windowes, and they shall exhort all their parishioners to doe the like within their seuerall houses.

24 And that the Churchwardens at the common charge of the parishioners, in euery Church shall prouide a comly and honest pulpit, to be set in a conuenient place within the same; & to be there seemely kept for the preaching of Gods word.

Also,

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Also, they shall prouide and haue within three ²⁵
monethes after this visitation, a strong cheste, ^{The cheste for}
with a hole in the vpper part thereof, to be prou- ^{the poore.}
ided at the cost and charge of the parish, hauing
three keyes, whereof one shall remaine in the cu-
stodie of the Parson, Vicar, or Curate, and the
other two in the custody of the Churchwardens
or any other two honest men, to be appointed by
the parish, from yeare to yeare. Which cheste you
shall set and fasten in a most conuenient place,
to the intent the parishioners should put into it
their oblations and almes for their poore neigh-
bours. And the Parson, Vicar, and Curate,
shall dilligently from time to time, and specially
when men make their Testaments, call vppon,
exhort, and moue their neighbours to conferre,
and giue as they maye well spare, to the sayde
cheste, declaring vnto them, whereas heretofore
they haue bene dilligente to bestowe much sub-
staunce otherwise then God commaunded, vpon
pardons, pilgrimages, Trentall, decking of
images, offering of Candelles, giuing to fry-
ers, and vpon other like blind deuotions: they
ought at this tyme to bee muche more readie to
helpe the poore and needye, knowing that to re-
lieue the poore is a true worshipping of God, ^X
required earnestlye vppon paine of euerlasting
damnation, and that also whatsoeuer is giuen
for their comforte, is giuen to Christe himselfe,
and so is accepted of him, that hee will mercy-
fully rewarde the same with euerlasting lyfe.
The whiche almes and deuotion of the people,
th;

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The distribu-
tion of the
reues.

the keepers of the keyes shal at times conuenient, take out of the chest, and distribute the same in the presence of the whole parrish, or sixe of them, to be truly and faithfully deliuered to their most needy neighbours. And if they be prouided for, then to the reparation of highwaies nett adioyning, or to the poore people of suche parrishes neare, as shal be thought best to the said keepers of the keyes. And also the money which ys left of fraternities, Guildes, and other stocks of the church (except by the Queenes Maiesties autoritie it be otherwise appointed) shalbe put in the saide chest, and conuerted to the saide vse. And also the rents of landes, the profit of cattell, and money giuen or bequeathed to Obits, and Diriges, and to the finding of Torches, lights, Tapers, and Lamps, shal be conuerted to the saide vse, sauing that it shal be lawfull for them to bestowe part of the said profit vpon the reparation of the sayde Church, if great neede require, and whereas the parish is very poore, and not able otherwise to repaire the same.

26
Symonie.

Also to auoyde the detestable sinne of Symonie, because buying and sellinge of benefices is execrable before God, therfore al such persons as buy any benefices, or come to them by fraude or deceite, shal be depriued of such Benefices, and be made vnable at any time after to receiue any other spirituall promotion: and such as doe sell them, or by any colour doe bestowe them, for their owne gaine and profite, shal loose their right

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right and title of patronage and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queenes Maiestie.

Also, because through lacke of preachers in many places of the Queenes realmes & dominions, the people continue in ignorance and blindness, all Parsons, Vicars, and Curates shall reade in their churches euery Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queenes authoritie, in such sort as they shalbe appointed to doe in the preface of the same.

27

Homilies to be read.

Also, whereas many vndiscrete persons do at this day vcharitably contemne & abuse priests and ministers of the Church, because some of them (having small learning) haue of long time fauoured fond fantasies, rather then Gods trueth: yet for as much as their office and function is appointed of God, the Queenes Maiestie willet and chargeth all her louing subiectes, that from henceforth they shall vse them charitably, & reuerently for their office and ministration sake, and specially such as labour in the setting forth of Gods holy worde.

28

Contempt of Ministers.

Item, although there be no prohibition by the word of God, nor any example of the primitive Church, but that the priests and Ministers of the Church may lawfully for the auoyding of fornication, haue an honest and sober wife, and that for the same purpose, the same was by Acte of Parliament in the time of our deare Brother King Edward the sixth made lawfull: where-

29

C.i.

vpon

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81
X
vpon a greater number of the Cleargie of this
Realme, were then married, and so yet continue.
Yet because there hath growne offence, and some
scandall to the Church, by lacke of discreete and
sober behauiour in many Ministers of the Church,
both in choosing of their wiues, and in vni-
discreete living with them, the remedy whereof
is necessarie to be sought: It is thought therefore
very necessarie, that no manner of Priest or Dea-
con shall hereafter take to his wife any manner of
woman without the aduice and allowance first
had, vpon good examination by the Bishopp of
the same Diocesse, and two Iustices of the peace
of the same Shire, dwelling next to the place
where the same woman hath made her moste a-
bandonment to her marriage, nor without the good
will of the parentes of the sayd woman, if shee
hath any living, or two of the nexte of her kin-
folkes, or for lacke of knowledge of suche, of her
maister or maistresse where she serueth. And be-
fore he shall be contracted in any place, hee shall
make a good and certaine prooue thereof to the
Minister, or to the congregation assembled for
that purpose, which shall be vpon some holy day
where diuers may be present, And if any shall
do otherwise, that then they shall not be permit-
ted to minister either the worde or the Sacra-
ments of the Church, nor shall be capable of any
Ecclesiasticall Benefice. And for the manner of
marriages of any Bishops, the same shall bee al-
lowed and approued by the Metropolitane of
the Province, & also by suche Commissioners as
the

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the Queenes Maiestie shall therevnto appoint. And if any maister, or Deane, or any head of any Colledge shall purpose to marry, the same shall not be allowed, but by such to whom the visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hinderance of their house.

Item, her Maiestie being desirous to haue the Discipline and Cleargie of this Realme to bee had as wel in outward reuerence, as otherwise regarded for y^e worthinesse of their ministeries, and thinking it necessary to haue them knowne, to the people in all places and assemblies, both in the Church, and without, and thereby to receiue the honoure and estimation due to the speciall messengers and Ministers of almighty God, willet and commaundeth that all Archbishops, and Bishops, and al other that be called or admitted to preaching or Ministry of the Sacramentes, or that be admitted into any vocation, Ecclesiasticall, or into any society of learning in any of the Vniuersities, or else where, shall vse and weare such seemely habites, garments, and such square cappes as were most commonly and orderly receiued in the latter yeare of the raigne of king Edward the sixt, not thereby meaning to attribute any holynesse or speciall worthinesse to the said garments, But as Sancte Paule writeth, Omnia decemur & secundum ordinem fiam.

20

Of Apparell
of ministers.

1. Cor. 14. Cap.

C.ii.

Item,

Injunctions.

- 31 *Heretics.* Item, that no man shall willfully and obstinately defende or maintaine any Heresies, errors, or false doctrine, contrarie to the faith of Christ and his holy spirite.
- 32 *Charmers.* Item that no persons shall vse charmes, sorceries, enchauntments, witchcraft, soothsaying, or any such like deuillish device, nor shall resorte at any time to the same for counsaile or helpe.
- 33 *Absence from common prayer.* Item, that no persons shall, neglecting their owne parish Church, resort to any other Church in time of Common praier or preaching, except it be by the occasion of some extraordinarie sermō, in some parish of the same towne.
- 34 *Inholders & Alehouses.* Item that no Inholders, or Alehouse keepers, shall vse to sell no meate or drinke in the time of common prayer, preaching, reading of the Homelies, or scriptures.
- 35 *Images in houses.* Item that no persons keepe in their houses any abused Images, tables, pictures, paintings, and other monuments of fained miracles, Pilgrimages, Idolatrie and superstition.
- 36 *Disturbance of Sermons & seruice.* Item, that no man shall willingly let or disturbe the preacher in time of his sermon, or let or discourage any Curate or Minister, to sing or say the diuine Service now set forth, nor mocke or iest at the Ministers of such seruice.
- 37 *Rash talkers of scripture.* Item, that no man shall talke or reason of the holy scriptures rashly, or contētiouſly, nor maintaine any false doctrine, or error, but shal commune of the same when occasion is giuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstanding.

Item,

Iniunctions.

Item, that no man, woman, or child, shall be otherwise occupied in the time of the Seruice, then in quiet attendaunce to heare, marke, and vnderstand that is read, preached, and ministered. 38
Attendant to
the seruice.

Item that euery Schoolemaister, & teacher, shall teach the Grámer set forth by King Henrie the eight of noble memorie, and continued in the time of King Edward the sixth, and none other. 39
The Gram-
mer of King
Henrie the
eight.

Item, that no man shall take vppon him to teache but such as shall be allowed by the ordinarie, and found meete, as well for his learning and dexteritie in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true religion. 40
Allowance of
schoolema-
sters.

Item, that al teachers of children, shall stirre and mooue them to the loue and due reuerence of Gods true religion, nowe truely set forth by publique authoritie. 41
Dutye of
schoolema-
sters.

Item that they shall accustome their schollers reuerently to learne such sentēces of scriptures, as shall be most expedient to induce them to all godlinesse. 42
Sentences
of scripture
for schollers.

Item, for as much as in these latter daies, many haue bene made Priestes, being children, and otherwise vtterly vblearned, so that they could reade to save Mattens and Masse: the Ordinaries shall not admit any such to any cure or spirituall function. 43
Vblearned
Priestes.

Item, euery Parson, Vicar, and Curate, shall vpon euery holy day, and euery second Sunday, 44
The Cate-
chisme.

Iniunctions.

in the yeare, heare and instruct al þ yowth of the parishe, for halfe an houre at the least before evening prayer, in the ten commaundements, the articles of the beleefe, and in the Lordes prayer, and diligently examine them, and teach the Catechisme set forth in þ booke of publique praier.

45 *The booke of the afflictions for Religion.* Item, that the Ordinarie doe exhibite vnto our Visitours their bookes, or a true Copy of the same, cõtaining the causes why any person was imprisoned famished, or put to death for religion.

46 *Overseers for seruice on the holy daies.* Item, that in every parish, three or foure discrete men which tender Gods glory, and his true religion, shalbe appointed by the Ordinaries, diligently to see that all the parishioners duly resort to their Church vppon all sundaies and holy daies, and there to continue the whole time of the godlie seruice, and all such as shall be founde slacke or negligent in resorting to the Church, hauing no great nor bigēt cause of absēce, they shall straitly call vpon them and after due monition if they amend not, they shall denounce them to the Ordinarie.

47 *Inuentories of Church goods.* Item that the Churchwardens of every parish, shall deliuer vnto our Visitours the Inuentories of vestments, Copes, and other Ornamentes, Plate, Bookes, & specially of Grayles, Couchers, Legendes, Processionals, Hymnals, Manuells, Portuesses, and such like appertaining to their Church.

Item

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Item, that weekly vpon **Wednesdayes** and **48**
Fridayes, not being holy dayes, the Curate at
Service on
 Wednesday
 & Fridayes.
 the accustomed howers of service, shall resort to
 Church, and cause warning to bee giuen to the
 people by knolling of a Bell, and say the Letany
 and prayers.

Item, because in diuers Collegiate, and also **49**
 for parish Churches heretofore there hath bene
Continuance
 of singing in
 the Church.
 liuinges appointed for the maintainaunce of
 men and children, to vse singing in the church by
 meanes wherof, the laudable science of Musick
 hath bene had in estimatiō, & preserved in know-
 ledge, the Queenes Maiesty, neither meaning
 in any wise, the Decay of any thing that mighte
 conveniently tende to the vse and continuance
 of the saide Science, neither to haue the same in
 any part so abused in the Church, that therby the
 comon prayer, should be the worse vnderstanded
 of the hearers, willeth and commaundeth that
 first no alteration be made of such assignements
 of liuing, as heretofore hath bene appointed to
 the vse of singing or Musick in the Church, but
 that the same so remaine. And that there be a
 modest and distinct song so vsed in all partes of
 the common prayers in the Church, that y same
 may be as plainely vnderstanded, as if it were
 read without singing, and yet neuerthelesse for
 the comforting of such that delight in Musicke,
 it may be permitted that in the beginning, or in
 the ende of Common Prayers, cyther at Morn-
 ing or Evening, there may be song an Hymne,
 or

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or such like Song, to y^e praise of almighty God, in the best sort of melody and Musick that may be conuenientlie deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceiued.

50
Against dan-
derous and
infamous
wordes.

Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and therevpon clamorous words and railings, wherby charitie the knot of all christian society is losed: the Queenes Maiesty being most desirous of all other earthly thinges, that her people shoulde liue in charitie both towarde GOD and man, and therein abound in good workes, willet, and straightlie comaundeth all maner her subiects, to forbear all baine and contentious disputations, in matters of religion, & not to vse in despite or rebuke of any person, these conuitions words, Hapst, or papisticall heretike, scismaticke, or sacramentarie, or any such like wordes of reproche. But if anye maner of person shal deserue the accusation of any such, first he be charitably admonished thereof, and if that shall not amende him, then to denounce the offender to the Ordinarie, or to some higher power, hauing authoritie to correcte the same.

51
Against he-
reticall and
seditious
bookes.

Item, because there is a great abuse in the Printers of booke, which for couetousnes cheefly regard not what they print, so they may haue gaine, whereby ariseth great disorder by publication of vnfruitefull, baine, and infamous bookes

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books and papers, the Queenes maiestie strait-
 ly chargeth and commaundeth, that no maner
 of person shal print any maner of booke or paper,
 of what sort, nature, or in what language soeuer
 it be, except the same bee firste licensed by her
 Maiestie, by expresse wordes in writing, or by
 six of her pryncie counsel: or be perused and licensed
 by the Archbishops of Canterburie and Yorke,
 the Bishop of London, the Chauncelors of both
 Uniuersities, the bishop being Ordinarie, and
 the Archdeacon also of the place, where any such
 shalbe printed, or by two of the, wherof the Or-
 dinarie of the place to be alwaies one. And that
 the names of such as shall allow the same, to bee
 added in the end of euery such worke, for a testi-
 monie of the allowaunce therof. And because
 many pamphelets, playes, and ballads, be of-
 tentimes printed, wherein regarde woulde be
 had, that nothing therein should be either hereti-
 call, seditious, or vnseemely for Christian eares:
 her Maiestie likewise commaundeth, that no
 maner of person shal enterprise to print any such
 except the same be to him licensed by suche her
 Maiesties commissioners, or three of them as be
 appointed in the cite of London, to heare and
 determine diuers causes Ecclesiasticall, tending
 to the executiō of certayn statutes, made the last
 Parliament for vniiformity of order in religion.
 And if any shal sell or vtter any maner of booke
 or papers, being not licensed, as is aboue sayde:
 that the same party shalbe punished by order of
 the sayd Commissioners, as to the quality of the

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fault shalbe thought meete. And touching all other books of matters of religion, or policie, or gouernance, that hath bene printed cyther on this side the Seas, or on the other side, bicause the diuersity of them is great, and that there needeth good consideratiō to be had of the particularities therof, her Maiestie referreth the prohibition or permission thereof, to the order which her said Commissioners within y^e City of London shall take & notifie. According to the which, her Maiestie straitly commaundeth all manner her subiects, and specially the Wardens and company of Stationers to be obedient.

Provided that these orders doe not extend to any prophane authours, and works in any language that hath bin heretofore commonly received or allowed in any y^e vniuersities or schooles but the same may be printed and vsed as by good order they were accustomed.

52 Item, although almightie God is at all times to be honoured with all manner of reuerence y^e may be deuised: yet of all other times, in time of common prayer, the same is most to be regarded. Therefore, it is to be necessarilie receiued, that in time of the Letanie, and all other Collectes, and common supplications to almightie God, al maner of people shal deuoutly and humbly kneele vpon their knees, and giue eare therevnto. And that whensoever the name of Iesus shalbe in any Lesson, Sermon, or otherwise in the Church pronounced, that due reuerence be made

Reuerence of
prayers.

Honour to
the name of
Iesus.

X

Iniunctions.

made of all persons yong and olde, with lowliness of courtesie, & uncovering of heads of the mankind, as therunto do th necessarily belong, and heretofore hath bene accustomed.

Item, that all ministers & readers of publique prayers, Chapters, and Homilies, shalbe charged to reade leisurely plainly and distinctly, and also such as are but meane readers, shall peruse ouer before once or twice the Chapters and Homilies, to the intent they may reade to the better vnderstanding of the people, and the more encouragement to Godlinesse.

53

Curat eo to read distinctly.

An admonition to simple men, decciued by malicious.



The Queenes maiesty being informed that in certaine places of the Realme, sundry of her native subiectes, being caled to ecclesiastical ministerie in the Church, be by sinister perswasion, and peruerse construction, induced to find some scruple in the forme of an othe, which by an act of the last parliament is prescribed to be required of diuers persons, for the recognition of their allegiaunce to her Maiesty which certayne neuer was euer meante, ne by any equity of wordes or good sence can be therof gathered: would that al her louing subiects should vnderstande, that nothing was, is, or shall bee

D.ii.

meant

Injunctions.

meant or intended by the same oth to haue anie other dueltie, alegiaunt, or bonde required by the same oth, then was acknowledged to be due to þ most noble kings of famous memorie, king Henrie the eyght, her Maiesties father, or king Edward the sixt her Maiesties brother.

And further her maiestie forbiddeth al maner her subiects, to giue eare or credite to suche peruerse & malicious person, which most sinesterlie and maliciously labour to notifie to her louinge subiectes howe by the wordes of the saide othe it may be collected, that the kings or Queenes of this Realme, possessors of the Crowne, may chalenge authoritie and power of ministerie of of diuine offices in the Church, wherein her said subiectes be much abused by such euill disposed persons. For certainly her Maiestie neyther doeth, ne euer will chalenge any other authoritie, then that was chalnged and lately vsed by the saide noble kings of famous memorie, king Henrie the eyght, and king Edward the sixth, which is, & was of auncient time due to the imperial Crowne of this Realme, þ is vnder God, to haue the soueraintie and rule ouer all maner persons bozne within these her Realmes, Dominions and countries, of what estate, either Ecclesiastical or Temporal, so euer they be, so as no other forraigne power shal or ought to haue any superioritie ouer them. And if any person that hath conceiued any other sence of the fourme of the saide othe, shall accept the same othe with this interpretation, sence or meaning, her Ma-
iestie

Iniunctions.

Iestie is well pleased to accept euery such in that behalfe, as her good and obedient subiects, and shall acquite them of all maner penalties contained in the said acte, against such as shall peremptorily or obstinately to take the same othe.

For Tables in the Church.



Whereas herre Maiestie vnderstandeth & in many and sundry partes of the realme the aulters of the Churches bee remoued, and Tables placed for the administratiō of the holye

Sacrament, according to the fourme of the Lawe therefore prouided: And in some other places, the aulters be not yet remoued, vpon opinion conceiued of some other order therein to bee taken by her Maiesties Visitours. In the other wherof, sauing for an vniformitie, there seemeth no matter of great moment, so that the Sacrament be duely & reuerently ministred. Yet for obseruation of one vniformitie, through the whole Realme, and for the better imitation of the Law in that behalfe, it is ordred that no aulter be taken downe, but by ouersight of the Curat of the Church,

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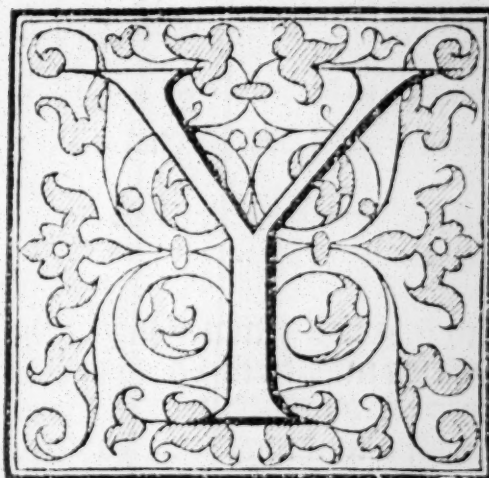
Church and the Churchwardens, or one of the at the least, wherein no riotous or disordered manner to be vsed. And that the holy table in euery Church be decentlie made, and set in the place where the aulter stooode, and there commonly couered as thereto belongeth, & as shal be appointed by the Visitours, & so to stand, sauing when the Communion of the sacrament is to be distributed, at which time the same shalbe so placed in good sort within the Chauncell, as whereby the Minister may be more cōueniently heard of the Communicantes, in his praier and ministracion, and the Communicantes also more conueniently, and in more number communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stooode before.

The Sacramental bread

Item, where also it was in the time of King Edward the sixth, vsed to haue the sacramentall bread of common fine bread, it is ordred for the more reuerence to bee giuen to these holy mysteries, being the sacraments of the body and boud of our sauour Iesus Christ, that the same sacramental bread be made and fourmed plain, without any figure thereupon, of the same finenesse and fashion round, though somewhat bigger in compasse and thickenesse, as the vsual bread and wafer, heretofore named singing cakes, which serued for the vse of the priuate Masse.

The fourme of bidding the prayers to be vsed generally in this vniforme sorte.

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¶ I shal pray for
Christes holy ca-
tholique chur-
che, that is, for
the whole con-
gregation of
Christian peo-
ple, dispersed
thorowout the
whole world,
and speciallve
for the Church
of England &

Ireland. And herein I require you most special-
ly to pray for the Queenes most excellent maie-
stie, our soueraigne Lady Elizabeth, Queene of
England, Fraunce, and Ireland, Defender of the
faith, and supreme gouernour of this realme, as
well in causes Ecclesiasticall as temporall. You
shall also pray for the Ministers of Gods holye
worde and Sacraments, as well Archbishops
and Bishops as other pastours & Curates. You
shall also pray for the Queenes most honourable
Counsell, and for all the nobility of this Realme,
that all and euerie of these in their calling, may
serue truely and painfully to the Glory of God,
& edifying of his people, remembring the account
that they must make. Also, ye shall pray for the
whole Commons of this Realme, that they may
liue in true faith and feare of God, in humble o-
bedience and brotherly charitie one to another.
¶ Finally, let vs praise God for all those which are
departed out of this life in the fayth of Christe,

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and pray vnto god that we haue grace for to direct our liues after their good exāple, that after this life, we with them may bee made pertakers of the glorious resurrection, in þ life euerlasting.

And this done, shevv the holy dayes
and fasting dayes.

ALl whiche and singuler Injunctions, the
Queenes Maiestie ministreth vnto her clergie, and to all other her louing Subiects straitly charging and commaunding them to obserue and keepe the same vpon payne of deprivation, sequestration of frutes and benefyces, suspension, excommunication, and such other coheretton, as to Ordinaries, or other hauing Ecclesiastical iurisdiction, whom her maiestie hath appoynted or shal appoint for the due execution of the same, shalbe seene conuenient, charging & commaunding thē to see these Injunctions obserued and kept of al persons being vnder their iurisdiction as they will aunswere to her Maiestie for the contrary. And her highnesse pleasure is, that euery Iustice of peace being required, shal assist the Ordinaries, and euery of them, for the due execution of the sayd Injunctions.

(.v.)

FINIS.